

# Political Agenda Versus Civil Rights Movement

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In discussing the areas of political agenda and civil rights, we can make a definitive distinction between the two. An agenda has nothing to do with values, morals, or anything referred to as inalienable rights. In terms of agenda, the comparison is easily made in relation to civil rights through what is known as slavery. Now, many may think that the comparison is harsh and unfounded. However, when we consider the affects that an agenda has on a population in contrast to that of a movement such as civil rights, the differences couldn't be more clear.

I will make reference to the 'same sex' agenda that transpired in Connecticut, as the record of such is most recent. This can be linked also to the agenda of destruction that transpired during what is known as the Civil Rights Era, which extended by some calculations up and until the assassination of Dr. Martin Luther King. This was one definite time in history that the two crossed paths. We know this from the documentation of J. Edgar Hoover. He was a part of the 'same sex' agenda, while at the same time responsible for the destruction of Dr. King whom was the leader in the civil rights era. Now, had the 'same sex' agenda was to be part of the movement for 'civil rights', those taking part in the 'same sex' agenda would not also be those responsible for the murder and destruction of the civil rights.

Likewise, as we view the current 'same sex' agenda which took place in Connecticut from 1995, officially through SEBAC IV, we find that in this document, the main focus of their goal is to destroy African American Civil Rights. The same rights fought for by Dr. Martin Luther King Jr. In this we see the destruction and discrimination that caused the destruction and ruin in his life with his family.

For one, it should be stated that Civil Rights, or the fight for those rights, should not trample the civil rights of others. In Connecticut, we see that the agenda of the 'same sex' community does just that through the unfunded pension liabilities targeting African Americans. Secondly, we see the same destructive nature caused by Hoover taking place in families such as mine, due to the actions of that community of people.

It is necessary to differentiate 'same sex' community from the general community at large. We can do this because the aims and goals of the 'same sex' agenda does not relate to the community at large. Rather, the 'same sex' community is group of people that do not have the same values as those, comprising of African descendants. We can establish this with the passing of equal rights and voting rights for women. Both of which were geared toward the primary interests of Caucasian Women, and not Women at large, as the rights to vote and such for women didn't extend to the African descended women. It was an afterthought so to speak, and the need for civil rights accomplished that goal within its movement, unlike the accomplishments of the 'same sex' agenda,

which actually destroyed facets of African descendant civil rights.

To continue, the rights accorded Caucasian women the right to vote does not precede the rights that should have been accorded the African descendant man. We can affirm this by applying a 1 to 1 policy. That is to say, if White men are allowed to vote, then reason would have it that next to vote, if there is an order would be to accord that same right to the Black man. Otherwise, in relation to the women right to vote, you have two units, both the White man and White woman with the right to vote in comparison to “zero” African American rights to vote. Therefore, the White woman received her rights to vote before the Black man or woman had any civil rights at all. This is said, because the ‘same sex’ agenda produced the same outcome. It gave rights to homosexuals, while at the same time taking away the rights of Black people, both man and woman. We know that the tactic of “agenda” was the cause, as the unfunded liability did not refer to White people like Michael Cuzzolino, it referred to Black people along with Latinos.

If a further look into the differentiation, one can view the “agenda” of slavery. In this agenda we see the same process that is used by the ‘same sex’ community, and that is to control and destroy the family unit of the African family. This is important because when we view the actual make up of the family structure, and its origins we must visit Africa. The family structure, as created by what is known as “community” originates on the continent of Africa. The rule or laws that are established from this, is that family survives with the existence of a man/woman relationship. It is by this relationship that all man and woman are created. Therefore, the agenda of destruction to the Black family is no different than that of Slavery. We can with certainty deduce that in the ‘same sex’ agenda, community is just as different from that created by Africans as Slavery was not apart of the African community of Slavery that existed during the inception of the United States. So, we can say also, that ‘same sex’ agenda cannot be apart of Civil Rights. The Agenda basically has nothing to do with a “Right” at all.

So what we are dealing with then is evidence, the same type that courts deal with in situations as marriage. In this, marriage is not necessary to produce the evidence of community. When a man and woman are fruitful, they produce just as any plant or animal created to produce after its own kind. Therefore, we have a production or “civilly” which equates to wealth. In the heterosexual community, wealth is measured by the fruitfulness of the family by means of children. The “agenda” does not have such, and relies on the ‘legislation’ to validate their community. It has nothing to do with the person as a human but merely a part of a societal institution. In this, we see the interference or permission for the courts to deal with the agenda.

For example, child support. With or without the ‘societal institution’ of marriage, the production of a heterosexual community is recognized through the evidence presented on its face, the child. In this, the court can involve itself with that community. However, with the ‘same sex’ community the responsibility of arrangements, for example probate matters, are not necessary in the measure of evidence, which is property, as this issue could be resolved without the affirmative interference with the court. Moreover, the

same rights exist for heterosexual community members whom are not married by statute. As a person can give or assign property over to anyone in the community, the same can be done without the 'same sex' agenda.

We can establish this by viewing the benefits received between the original Slave Era, and the modern Slave Era created by the agenda in this country. Just as the White Slave holders benefited from the labor and lives of the African, so to does the 'same sex' agenda. In fact, in Connecticut, it was a slave policy agreed upon by the same White descendants of the original Slave Era against the descendants of the African community. We can further establish that it was similar in scope as with the modern slave agenda, those used by the White community did not represent the interest of the African community at large, just as the "house negro" did not represent the rights of the "field negro" as the house negro was concerned with the White slave holders right to destroy the African community at will. In this, we see the positioning of Negro public officials such as Harp, Dyson, Coleman, Walkers and other African descendants not concern with the destruction of the African community at large relating to the negative affects that the 'same sex' agenda has on the Black people they are suppose to represent. Not only that, they are not the Black people that the agenda is adversely affecting, just as the cold nights and harsher foods in the shacks of the field negro were not the same as those conditions of those house negroes living in the plantation house.

If we need an independent reference, The Great Rumi establishes this point well when he states: "Think how it is to have a conversation with an embryo. You might stay, **"The world outside is vast and intricate. There are wheat fields and mountain passes, and orchards in bloom. At night there are millions of galaxies, and in sunlight the beauty of friends dancing at a wedding."** You ask the embryo why he, or she, stays cooped up in the dark with eyes closed. Listen to the answer. **"I only know what I've experienced. You must be hallucinating."** It is likewise that the "same sex agenda" has no identification with the "civil rights movement." Simply put, ask a homosexual or woman who seeks their goals through their agenda what it is to be a community ripped from their motherland and be enslaved by a community of white people and they have no idea what it is to be an African descendant. The view of original or modern slaver is therefore never an accurate one, when opinioned by the oppressor or 'agenda'. In other words the blind cannot visually see with the eyes. Similarly, those participating in the agenda have no idea as it relates to the content of the destruction their destruction they impose upon the African, they only are concerned with their desired outcome or goals being met. Civil Rights are rights for all people, not a segment within a population, agendas concern themselves with that.

Finally, not one homosexual a part of the 'same sex' agenda in Connecticut concerned themselves with the fact that the agenda they created caused the destruction of my family. They were concerned with their goals and agenda. Not one homosexual is concerned with them causing my house being set on fire. Not one homosexual was or is concerned that I am as a result of their agenda, am now "homeless". Because, as the embryo, they have their agenda, and it has nothing to do with community as established by the African community millenniums ago. They are, Mark Ojakian, Linda Yelmini, Dan Livingston,

Andrew McDonald, Michael Lawlor, Nancy Wyman, Helen Kemp, Brenda Sisco, Commissioners Waller, Waldron, Frankl, Mastopietro, Miles, Delaney, Richard Blumenthal, amongst several other that participate in the fraud and racism.

**THE FOLLOWING PICTURES ARE EVIDENCE OF THE 'SAME SEX' AGENDA**



This picture reveals the original colonial structure of the house. The peak is approximately five and a half feet higher, than the reconstructed features shown in pictures two through six. The fire damage on the left side of the roof is evident, and the chimneys are clearly visible. This is before the demolition and thefts by Hill Community Development. Also, the front porch is apparent in this picture.



This picture shows the porch having been removed. The large boarded up entrance is the front door, below it you can see the original brick structure which was patched over with a stucco compound. The windows on the second floor were windows that I bought for the house in 1993-4.





In this picture please notice the height of the single Attic window and its relation to the original window that was in that area before the fire and reconstruction effort. The five or so feet to the peak of the house and window is missing. Notice that there is no chimney structures coming through the roof. The reconstructed wood used by Hill Development Corp. does not meet the standard of wood of the original structure, as the original is 2 by 4 Cypress. The replacement particle boards are ½ inch less and

made of an inferior quality wood product.



This picture details the extent of the burning to the back of the house.

This picture also shows the poor reconstruction from the roof and the second floor..

This picture shows the insertion of a door to the right, where there was a window.

Also absent is the back porch and stairwell. The stairwell was totally removed, as there is no rear stairwell either inside or outside of the house.

This picture also reveals the absence of the 12 by 12 by 30 ft Cypress that held that portion of the roof, and now replaced by substandard particle woods.

The rear attic window should have a space of approximately five feet higher than in the reconstruction attempt.



The electric box was also replaced.

To the right of the window in this picture, it is visible to see the craftsmanship in the woodwork from that carved pole running vertical to the wind, this detail in woodwork matched the craftsmanship throughout the interior of the house. The only reminisce is apparent in the stairwell leading from the first to the second floor.



The stucco as seen in this picture extends around the house and is falling off in places.  
The original siding of the house was replaced with particle plywood.  
The house was open, there was no signs posted on the front or back doors.  
The basement hatchway along with all metal materials on the house, including the nineteenth century bathtubs were taken.  
Notice the irregular patterns in the third floor attic construction.